



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SAUNDERS, K. J. *Adventures of the Christian Soul*. Cambridge: University Press, 1916. xiv+145 pages. 3s. 6d.

This volume is based upon an essay which in 1908 won the Burney prize at the University of Cambridge and was later elaborated into a series of lectures given at various colleges in India. In its eight chapters the author gives some account of the subconscious, the religion of childhood and of adolescence, conversion, and certain aspects of Christian mysticism. While the Introduction states as the main thesis of the book the view "that there is, deep-seated at the heart of all the worthiest types of religious experience, a sane yet passionate love, and that only if this love has an Object who is real and worthy and who responds to it can its wonderful fruits be accounted for," the book itself is more in the nature of a general discussion of the themes indicated by the chapter headings. The author shows considerable acquaintance with the more recent literature of the psychology of religion, particularly with the writings of American psychologists. There are frequent citations from James, Coe, Pratt, Starbuck, Irving King, Stanley Hall, and others. The treatment is for the most part balanced and fairly objective. One agrees with the author in his refusal to glorify the subconscious at the expense of the conscious, in holding that religion is "natural and innate in the child consciousness," in the view that "the normal age for decisive religious conviction" is from thirteen to fourteen. However, the author deals with conversion as if it were typically an adolescent rather than an adult phenomenon, whereas the radical experience more properly termed conversion is characteristically an adult phenomenon. The mystical type of experience is exalted too highly and at the expense of the experience of "the ordinary religious soul"; religion must stand or fall by what is possible for the "ordinary religious soul." One gains now and then the feeling that the author is interested in validating a perfectly conventional theology by appeal to the new science of the psychology of religion. An illustration of this appears on page 56, where the author says: "May it not be, then, that in the primitive family we see the great archetype of Love, the divine family of Heaven, the mutual love and service of the Holy Trinity, deeply represented and symbolized?" The author does not seem to realize that he has been carried beyond the field of the psychology of religion at such points. Indeed the thesis of his book, though not its discussion, is rather a question of ontology than one of psychology.

H. B. R.

STRONG, AUGUSTUS HOPKINS. *A Tour of the Missions—Observations and Conclusions*. Philadelphia: Griffith & Rowland Press, 1918. xxii+223 pages. \$1.50.

At the close of forty years' noteworthy service as a theological teacher Dr. Strong goes to see how the gospel is transforming non-Christian peoples. More than a hundred of his pupils have been in the foreign mission field. Contrary to his personal wishes his coming was heralded, and he had an ovation all the way. Although he had expected to preach no more sermons and make no more addresses he was obliged to make fifty or sixty extemporized talks at churches, schools, and colleges. This book is a record of his impressions and conclusions, which he had not intended to publish. Such a record from a severely trained, widely cultivated, profoundly sincere mind and heart suffers from no lack of careful discrimination, positive conviction, and clear statement.